

EZEKIEL

Chapter 27

The Wealth of Tyrus

Introduction: Chapter 27 is a laundry list of all the wealth of Tyrus. The wealth of Tyrus was gained through trade; one need only to read verses 5-25 to see all the merchants and their countries that Tyrus traded with. This chapter, though seemingly unimportant, is the ground work for chapter 28.

The word of the LORD came again unto me, saying, Now, thou son of man, take up a lamentation for Tyrus; And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I am of perfect beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. (Ezekiel 27:1-4)

Lamentation over Tyrus (1-4): in these verses God states what it was that made Tyrus fall. A couple of words associated with Tyrus that are key to understanding not only this chapter but also chapter 28, are “merchant,” “merchandise,” “traffick” and the phrase “perfect in beauty.” Tyrus was *the* trading center of the known world at the time. They were the “merchants” of the people for many isles (vs. 3). They “trafficked” in the selling of their goods whereby all the other nations that traded with her (verses 5-25) were made rich.

They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee. The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots. The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise. They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. The men of Arvad with thine army

were upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect. Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market. They of the house of Togarmah traded in thy fairs with horses and horsemen and mules. The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present horns of ivory and ebony. Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate. Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm. Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool. Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. Dedan was thy merchant in precious clothes for chariots. Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants. These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas. (Ezekiel 27:5-25)

The Merchants of Tyrus (5-25): These verses deal with the “merchants” of Tyrus that “trafficked” in their “merchandise.” One need only to read over the list to see all the wealth of this great city:

- Boards of fir trees for their ships from Senir (vs. 5)
- Cedar from Lebanon for masts for their ships (vs. 5)
- Oaks from Bashan for oars (vs. 6)
- Benches of ivory made by the Ashurites (vs. 6)
- Broided linen from Egypt to make sails for their ships (vs. 7)
- Blue and purple tapestry from Elishah (vs. 7)
- Men from Zidon and Arvad were employed to be the pilots of their ships (vs. 8)
- Caulkers from Gebal were employed (vs. 9)
- Men from Persia and Lud and Phut were in the army (vs. 10)
- The men from Arvad carved the walls (vs. 11)
- The men from Gammadims guarded the towers (vs. 11)
- Tarshish traded in silver, iron, tin and lead (vs. 12)
- Javan, Tubal and Meshech traded men and vessels of brass (vs. 13)
- Togarmah traded horses and horsemen (vs. 14)
- Men of Dedan brought horns of ivory and ebony (vs. 15)
- Syria traded in emeralds, purple, and broidered work and fine linen and coral and agate (vs. 16)
- Judah and the land of Israel traded in wheat, pannag, honey, oil and balm (vs. 17)
- Damascus traded in wine and white wool (vs. 18)
- Dan and Javan brought iron, cassia and calamus (vs. 19)
- Dedan traded precious cloths for chariots (vs. 20)
- Arabia and Kedar traded lambs, rams and goats (vs. 21)
- Sheba and Raamah traded spices and precious stones and gold (vs. 22)
- Haran and Canneh and Eden merchants of Sheba, Asshur and Chilmad traded in blue cloths, broidered work, chest of rich apparel (vss. 23-24)

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas. Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land; And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes: And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing. And in their wailing they shall take up a lamentation for thee, and lament over thee, saying, What city is like Tyrus, like the destroyed in the midst of the sea? When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall. All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee; thou shalt be a terror, and never shalt be any more. (Ezekiel 27:26-36)

Weeping over the Destruction of Tyrus (26-36): The city of Tyrus' fate is sealed, and all they that traded with this great city "wail" because of it. This weeping and lamenting over the fall of this great city is comparable to Babylon in the future. Just as Tyrus was the commercial, religious and political power of the world in its day, so Babylon will rise to be the world trading center. The correlation between these two cities is uncanny:

Tyrus Compared to Babylon (*Ezekiel 27 cf. Revelation 18*)

- She is made "perfect in beauty" by the merchants she traded with (*vss. 3, 11 cf. Rev. 17:4; 18:17*)
- Merchants of beautiful tapestries of purple and fine linens (*vss. 16, 24 cf. Rev. 18:12, 16*)
- Merchants of gold, silver and all kinds of precious metals (*vss. 12, 13, 22 cf. Rev. 18:12*)
- Merchants of all kinds of grains and spices (*vss. 17, 22, cf. Rev. 18:13*)
- Merchants of all kinds of woods and ivory (*vss. 5, 6, 15 cf. Rev. 18:12*)
- Merchants of men (*vss. 8-11 cf. Rev. 18:13*)

- Merchants of livestock (*vss. 14, 21 cf. Rev. 18:13*)
- All the “kings” of the earth were made rich by her (*vs. 33 cf. Rev. 18:3, 15*)
- All the “merchants” that traded with her will “weep” over her fall (*vss. 28-32 cf. 18:9, 11, 15*)

By comparing these two seats of world power one can see many revealing realities, the first of which is that Babylon is going to be the seat of world power in the future. Secondly, just as the Devil is associated with the city of Tyrus (*Ezekiel 28:11-19*) so the Antichrist will be associated with Babylon (*the beast of Revelation 17*).

EZEKIEL

Chapter 28

Self-deification

Introduction: God is now singling out the Prince of Tyrus for a special word from Him. The Prince of Tyrus is going to make the fatal mistake of looking at all his beauty and riches and think that he has done it all; he is going to place himself up as God. However, the true and living God will not share His glory with another (Isaiah 42:8), and the Prince of Tyrus will learn this in a most decisive way.

However the Prince of Tyrus is not the only one that is dealt with in this chapter; God will move from the Prince of Tyrus to the King of Tyrus, Satan himself.

The word of the LORD came again unto me, saying, Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: Behold, thou art wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord GOD. (Ezekiel 28:1-10)

The Prince of Tyrus (1-10): In the previous chapter all the merchants that Tyrus traded with were detailed. It was by the “trafficking” in these goods that Tyrus was made

“perfect in beauty” (vss. 3, 4, 5, 11) and its prince elevated himself to God-status (vss. 2-6). However, God will not allow those rulers who set themselves up as God to stand, as the rest of the verses show. Notice other instances in the scriptures of world leaders that have fallen to the same temptation:

- Sennacherib (2 Kings 17:33-35)
- Pharaoh (Ezek. 29:3)
- Nebuchadnezzar (Daniel 3:15; 4:30)
- Herod (Acts 12:21-23)
- The Man of Sin (2 Thess. 2:3, 4)
- Satan (Isaiah 14:13)

The Prince of Tyrus set himself up as God but will die as a man (28:7-10). The irony is that the Prince of Tyrus pictured himself as wiser than Daniel, and it is Daniel who served in the country that would ultimately defeat him.

Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. (Ezekiel 28:11-19)

The King of Tyrus (11-19): Through Ezekiel God will now give a lamentation to the “king of Tyrus.” It is self-evident that this lamentation goes beyond the scope of any mere mortal man, but is addressing Satan, the anointed cherub:

- Thou has been in Eden the garden of God (vs. 13)
- Anointed Cherub (vs. 14)
- He resides in the mountain of God (vs. 14)
- He was given by God the service of God’s throne (vss. 13-14 “stones of fire” cf. Ex. 24:10)

No mortal man is in view; the king of Tyrus is Satan, the anointed cherub.

Discussing Satan as the anointed cherub is very fitting to the context. God has just dealt with the riches that the city of Tyrus had by the merchants that made her perfect in beauty; in fact all of chapter 27 is a detailed list of not only the merchants but the goods they traded (27: 3, 4, 11, 27 and 33). Then in 28: 1-10 God addresses the pride and self-deification of the Prince of Tyrus. Ezekiel looks into the very heart of this ruling prince of Tyrus, showing the deluded heart that would dare to say, “I am a God, I sit in the seat of God” (vs.2).

So then the ultimate embodiment of all the sin mentioned concerning the city of Tyrus and the Prince of Tyrus is Satan, the anointed cherub. He is being described here as one who, like the Prince of Tyrus, looked at his beauty by reason of the merchants and was lifted up in pride in his heart; thus he sought to be God (Isaiah 14:13 cf. 2 Thess. 2:4). This desire however did not stay in Satan’s heart, but rather he “trafficked” in it; spreading it throughout the heavenly realm wherein he resided. It is at this point that the anointed cherub became Satan, the adversary of God. Spreading violence throughout the heavenly realm, Satan was cast out of the presence and service of God to be consumed by the fires of eternal judgment one day (Matt. 25:41 cf. Rev. 20:10).

Satan’s power over the Prince of Tyrus, and his final destruction in verses 17-19, parallels in great detail what will yet occur with the “man of sin” in the “day of the LORD” (2 Thess. 2:4). In that day Satan will be conducting himself just as is referred to here, only on a greater scale. He will directly work through another who will say, “I am a God, I sit in the seat of God.” In that day he will be the source of power behind the “man of sin,” just as in Ezekiel’s day he is exercising his power over the “Prince of Tyrus.” In the end however, Satan will be cast to the ground before the nations he deceived and there, as all those kings behold him, he will be condemned in the flames (vss. 17-19 cf. 20:7-10).

Again the word of the LORD came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it, And say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD. (Ezekiel 28:20-23)

Judgment of Zidon (20-23): Zidon lay 25 miles north of the city of Tyrus. According to these verses the city will be judged, but not completely destroyed. Though the reason for its judgment is not mentioned in these verses, it is apparent from the judgment on all these Gentile nations that it's a result of their hostile relationship with Israel and the self-deification of their leadership.

And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD. Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God. (Ezekiel 28:24-26)

Israel's Restoration (24-26): This chapter ends where all prophecy will end, with Israel re-established in the land, glorified above all nations (Isaiah 65:17-25 cf. Amos 9:14, 15). The theme of all the prophets is the restoration of Israel one day (Romans 9; 10; 11).